Ford. 1692.

# Baptism for the Dead.

A

# SERMON

Preach'd before the

# LORD MAYOR,

AND

# The Court of Aldermen

OF THE

# CITY of LONDON,

On *JUNE* the 5*th* 1692.

By SIMON FORD, D. D. and Rector of *Old-Swinford* in *Worcestershire*.

IMPRIMATUR.

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*Wherefore, if it do, (according to my hopes,) anſwer my end; I thought fit to let the World know, whom they are to* Thank *for its* Publication, *by* Dedicating *it to* You, *who have therein, not only obliged thoſe who ſhall receive Benefit by it, but alſo the* Author, *and*

(My Lord, and Gentlemen)

Your Servant,

In our common Lord and
Maſter Jeſus Chriſt,

*SIMON FORD.*

# 1 COR. XV. 29.

*Else, what shall they do, who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*

IT is evident to every one that shall with any Attention read this *Chapter*, That the whole *Design* of it is, to confirm that *great Article* of the Christian Faith, [*The Doctrine of the Resurrection of the Dead*,] by several cogent *Arguments*; and to explain the *manner* of it by several apt *Similitudes*.

Now among those *Arguments* here used, my *Text* contains one, of that sort which *Logicians* call [*ad hominem*], *i.e.* such a one as is peculiarly adapted to conclude what is intended, from the Notions, *Concessions*, or other *Circumstances* of the *Person* that we argue with. For the *Apostle* endeavours to convince those among the *Corinthians*, [who said, *there was no Resurrection of the Dead*] of the absurdity of that Heretical Doctrine, from a generally-known *Practice* in the *Church*; and that *allowed* at least, if not *approved* and *practised* by themselves also; that of [*Baptizing for the Dead*], which could not rationally be done by them, or any else, with their approbation: except upon Vers. 12.

upon the ſuppoſal of the belief, (or profeſſion, at leaſt, of the belief) of that very *Doctrine* which they oppugned, [*That thoſe dead ſhould riſe again*]. For (ſaith he) *to what purpoſe is that practice to thoſe that are ſo baptized, if there be no Reſurrection of the dead?* &c.

This *Argument* of our Apoſtle is undoubtedly *ſtrong*, and was unexceptionably *conſtringent* to *thoſe* he had to deal withal: but cannot to us appear ſuch, except we can clearly make out what that Phraſe of [*Baptiſing for the dead*] in thoſe *Primitive times* does import. Which therefore I ſhall ſpend ſome little time to inform you in, that I may make a clearer way to that, which from thence I have to recommend to you for your *Inſtruction* and *Practice*.

And here, I will not undertake ſo tireſome a task, both to my own *ſtrength*, and your *patience*, as to recount to you particularly all the ſeveral *Interpretations* given by *Expoſitors* of theſe words: which owe indeed the *difficulty* they are noted for, rather to *their conteſts*, than to their *own obſcurity*: whereof, I hope to convince you by and by, when I have given you that which I judge moſt *rational*, and the *grounds* withal why I judge it ſo.

And in order thereto, I ſhall make bold to uſe the *common Rule* for the *Interpreting* of *Holy Scriptures*, which forbids us, to *hunt after figurative or myſtical ſenſes in any Text, where without evident inconveniences it may admit of a literal one*. And I am greatly miſtaken, if this will not do ſo in every *word* thereof. And *firſt*, the word [*Baptized*] though others interpret it *metaphorically*, I judge, properly denotes that *Inſtituted Rite*, by which our Saviour requires all to be *admitted* into the *Chriſtian Church*, Mat. 28. 19. 2. By

2. By the νεκροὶ, or [*the dead*] I know no reason why we should not understand those that were *naturally dead*, for whose *Resurrection* the *Apostle* (as you were before told) does in *this Chapter* so strongly *argue*: but still with a special reference to those of them who *died as Martyrs* for the *profession* of *Christianity*.

3. And that those who are said to be *baptized* [*for*] *them*, are here affirmed to be so, as that word [*for*] signifies [*in the stead*] of them; I will here content my self to assert, hoping in what follows, to demonstrate it.

For in *this sense*, the Apostle's *Argumentation* (considering the constitution of those times, in which the νεκροὶ, or Christians already *dead*, were generally brought to their *ends*; and those that were not so, indanger'd to be so, by Martyrdom) is very *strong*, and very aptly fitted, to make *this verse* coherent with those that *precede*, and *follow* it.

For according thereunto, the *Apostle's Argument* here used, runs evidently to this purpose. The *Christian Faith* is to be propagated in the *Jewish* and *Heathen* world, by the *blood* of dying *Martyrs*. In which service, divers are *already dead*, and those that *yet are not so*, do yet *die daily*; that is, *look* upon *themselves* continually as *like to die*, being in *jeopardy* of life *every hour*, v. 30, 31. yea, *I my self*, have on that account been exposed to *death* by the teeth of savage *beasts at Ephesus*, v. 32. And yet, 'tis notoriously known, that a *succession* to the *deceased Professors* of so *hazardous a Religion* is continually *kept up* in the Church, by *admitting* others, in great numbers, to *fill* their *places* so vacated by *Baptism*.

But, *if there be no Reſurrection of the dead*: (and ſo no ſuch plenary *reparation*, or *recompence* for the *loſs* of ſo dear an enjoyment as *life* is, when loſt in *Chriſt's ſervice*, as the Doctrine of the *Reſurrection* imports:) How *vain* an attempt would it be, for us to perſuade any intelligent Perſons to be *liſted* as his *Soldiers* into the vacant places of thoſe that are ſo cut off? For on that ſuppoſition, well may thoſe whom we by our Preaching invite to *Baptiſm*, ask, (as I do on their behalf) τι ωφελησομαι, *what they ſhall do*: or rather, *What benefit or advantage* can be propounded to induce them, (for ſo the word ωφελεω, is frequently uſed in *Claſſical Greek Authors*, and in *Scripture* too) to embrace a *Religion*, conſtantly attended with ſuch *extreme dangers*.

Mat. 25. 16. Luke 19. 19.

And againſt this ſenſe of the words, I cannot foreſee any thing material that may be likely to be urged, but only, theſe *Two Objections*; which therefore I muſt, before I proceed any farther in my Diſcourſe, encounter, and rid my hands of them.

*Obj.* 1. The *Firſt* is, That it ſeems too *ſtrictly*, to confine the word νεκρων [the *dead*] to the *dead Martyrs*.

*Sol.* To which I Anſwer, that, though I do not exclude from the compaſs of it, *all others deceaſed in the Chriſtian Faith* altogether; for indeed there is no reaſon to oblige me ſo to do, ſeeing the Apoſtle's *Argument* is very good in that *general ſenſe*; it being, (upon ſuppoſal that there is no ſuch Reſurrection of the dead as Chriſtianity profeſſeth,) but vain to perſuade any intelligent conſidering Perſon to embrace a Religion wherein the main inducements thereunto are built upon a *Doctrine* ſo *falſe*, as to render them *fallacious*: Yet I apprehend, I have ground enough mainly to *re-*

*ſtrain*

*strain* the word to such a *sense* as *suffered for Christianity*. For (besides the countenance, which I before told you, the *two following verses* give to my notion:) it appears to me, that the Apostle in *this Verse*, does resume and tye again the *thread* of that *Discourse* which he *breaks* off (from *v.* 10. downward to my Text,) by a *Digression*, intended to give an account of the *Reason* both of the *thing*, and the *circumstances* of our *Resurrection*, as *derived* from *Christ*'s; and when that is done, therein further pursues the consideration of the *absurdity* of that *Heretical Doctrine*, which (as in *v.* 18, and 19. he says) if it be admitted, must not only infer the *utter perishing* of all that are *fallen asleep in Christ already*, (which in the judgment of many learned Criticks, is but a *Periphrasis* of *Martyrdom* for Christ:) but also casts the imputation of *folly*, or *madness* rather, on all those that would *adventure* all the *dearest concerns* of this life, to an *hazard* beyond that of all *other men*, by the entertainment of a Religion, which made them *of all men most miserable* here, without any hopes of *reparation* in *another world*. To which, the *words* of my *Text*, and the Two *following verses*, are so very apt to be *knit*, that I can no way doubt, the Apostle intended the *connection* of them to those from which he had, (upon the design before mentioned) so digressed.

The *Second* is, That I seem to put upon the *Preposition* ὑπὲρ, which we render [*for*] a *sense* wherein it is very *rarely* used: by making it equivalent to our *English* Phrase of, [*in the stead, or room*] of another. *Obj.* 2.

Against which *Objection*, I have this to say in my own defence: That though such a *sense* of that *Sol.*

*word* be not so *common* as others: yet there is nothing more common to be found in those Authors who write concerning the *proprieties* of the *Greek Tongue*, than the observation, that ὑπὲρ, is therein frequently used for ἀντὶ; and that, I am sure, does not only serve to express the *acting for*, or in the *room* of *another*, but also *succeeding* in his *station*, when *removed*: as it does frequently in the LXXII *Interpreters*, where succeeding *Kings* are said to *Reign in the stead* of their *dead Predecessors*.

And this word ὑπὲρ, I crave leave to take, (till any one better informs me) to correspond fully with ἀντὶ, in both senses: both as it serves to express any one *deputation* for, or *representation* of another, whilst both are in being: but also as it denotes *succession* of the *living* to the *dead*; which brings it down to the use the *Apostle* (by my Interpretation) makes of it in my *Text*.

In the *former* of these *senses*, I am not apprehensive of any great opposition I am endangered to meet with, from those that are versed in the *Greek Language*: Or, if any be doubtful hereof, I only refer him to a Text or two for satisfaction.

Se also *Judith* 8. 12. 2 *Cor.* 5, 20, 21.

But in the *later*, I should indeed, lie more open, but that, (besides the *Conformity* which this *word* bears with ἀντὶ, in other respects, which renders it not unlikely it may do so in this), I find in a *Greek Historian*, both Ancient, and of good Repute, this very *word* used in a sense of *Succession*: To wit, for the *recruiting* of an *Army*, by *listing*

*Listing* New Soldiers ὑπὲρ *in the room or stead of those that were slain*; the very *Parallel* to this *Phrase* in the *Text*, of being *Baptized*, that is, *Listed* into *Christ's Service*, in *the place of those that died* for *his Religion* in the *Holy Army of Martyrs*.

ὑπὲρ τῶν ἀποθανόντων ἐν πολέμῳ στρατιοτῶν. Dionys. Halicarn. Edit. Rob. Steph. Lut. p. 408. c. 8.

And thus, I hope, that (without *straining*, or *forcing* of *words*, to *Figurative* or *Mystical* Senses), I have in most of your Judgments, fixed the *plain* and *literal sense* of this *Controverted Text*, beyond Contradiction: and therefore may take my self to be at liberty, to raise Observations from it. Which, shall be only these *Three* that follow.

I. *That the Church of Christ, (being an holy Society, ordained to consist of Members, existing in several successive Ages); ought to be maintained by the constant care of every preceding Age, to preserve the succession in those that follow them.*

II. *That whoever are to that end successively baptized into the Christian Religion, ought to be well grounded in the belief of the special benefits and advantages that are to be obtain'd thereby; and the way how they are to obtain them*

III. *That the rational assurance which succeeding Christians have of their Predecessors interest in a future Resurrection, to a blessed Immortality, conduceth much to the Confirmation of them, in the belief and practice of Christianity, even under the severest Circumstances.*

Of all these, I intend to discourse at this time, briefly, and plainly. And begin with the *first*.

*That the Church of Christ, is to be maintained as a successive Body or Society, by the care of each preceding Age, to admit new Members, into the places of those that die,* *Prop.* I.

For

For this, the *Apoſtle* here intimates, was the *Common Practiſe* of the *Church* to *Baptize* others, to ſtand up in the *room of the Dead*: that the *Commonwealth* of *Iſrael* might not be (as the *Hiſtorian* tells us, that of *Rome*, in its Plantation by *Romulus*, was like to have been,) *Res unius ætatis*, a *ſhort-lived Corporation*, not to endure beyond *the Age of man*; but *to expire* with its *preſent Members*.

Flor. c. 1.

And herein they do (as they ought,) *comply* with, and render *effectual*, as much as in them lies, the *intention* and *deſign* of the firſt *Founder* thereof, our *Lord* and *Saviour Jeſus Chriſt*; who therefore *Commiſſioned* his *Apoſtles* to *Diſciple all Nations*, *Baptizing them* into the Profeſſion of *his Religion*; with the *promiſe* of his *Preſence*, to aſſiſt them in this work, *to the end of the world*, Mat. 28. 20. and took care, at his *Aſcention* into Heaven, That after their *Death*, that work might be carried on by others: appointing a perpetual *Succeſſion*, by *Ordination*, of ſuch *Paſtors*, as might perpetuate his Religion to all *Poſterity*; till his *Body* myſtical in all its Members ſhould be *perfected*.

2 Tim. 2. 2.

Eph. 4. 11, 12, 13.

And by the ſame provident care for *Succeſſion*, all good Chriſtians effectually alſo fulfil the *Promiſes* of God to his *Son*, *that his name ſhall be remembred to all generations*: *That he ſhall be feared*, that is, Religiouſly *Worſhiped*, (*as long as the ſun and moon continue*; and *that of the encreaſe of his government, there ſhall be no end*. For, as he hath himſelf (in order to the carrying on of theſe *Promiſes*, to their deſigned iſſues, ever ſince he had a *Church* in the World) taken care, to engage the *Seed* of the *Faithful* in a *Covenant* with himſelf, and obliged himſelf to be a *God*

Pſ. 45. 17. 72. 5.

Iſ. 9. 7.

to

*to them* in all their ſucceſſive *Generations*; So hath he enjoyned this Task to *Jewiſh Parents*, *in conformity to* their Father *Abraham*, whom he commends for ſo doing, Gen. 18. 19. *To make his Laws known to their Children, that the Generations to come might know them, even the children that ſhould be born; who ſhould ariſe alſo, and declare them to their children.* Pſal. 78. 5, 6. and has as ſtrictly alſo required *Chriſtian Parents* ſucceſſively to *bring up their Children in the nurture and admonition of the Lord*, (Eph. 6. 4.) *i. e.* the *Chriſtian Religion*, revealed by the *Lord Chriſt*. And indeed, there ſeems nothing more *naturally planted* in the hearts of *all Mankind*, than a ſolicitous tender care for *Poſterity*: which induceth them to endeavour to derive to them all the *good things* that are in their *Poſſeſſion* or *Power*; whereto alſo they have further inducement, that hereby they likewiſe provide for themſelves a kind of *Immortality*, in the *grateful remembrance*, which by that means, they obtain from their *Deſcendants*; when they look upon ſuch *Eſtates, Benefits, and Privileges*, as procured for, or *left* to them by their *Anceſtors*.

And becauſe *Religion* is that, which (in the common Judgment alſo of Mankind, as being the only means of ſetling a *Friendſhip* and *Correſpondence* betwixt *Heaven* and *Earth*; (*God*, the Fountain of all good, and *Man*) carries in it eminently all that may make men every way *Happy*: It is no wonder, if all Perſons, (according to the *perſuaſions* they have of the *Truth* of their *own Religions*) are deſirous, by all means poſſible, to *perpetuate* them by an *entail*, never to be cut off, to all their *ſucceſſive Poſterity*.

So

So that certainly, *Christianity* (the best Religion,) must needs be granted to be the most unworthily, and indeed, most *inhumanely treated*, of *any* in the *World*; if in any Age, it should chance to fall into the hands of such Professors, as (through *Ignorance*, *Inconsideration*, or any other *worse cause*), should think it a *Legacy* not worth the *bequeathing* to those that come *after* them: And if, whiles *every People* else, *walks in the Name of his God*, (*i. e.* keeps constant to his Religion), those only that are called by the *worthy Name* of *Christians*, should refuse to do the same for *their God*, *for ever and ever*; that is, (as the Learned *Grotius* interprets the *Text*,) *ipsi*, *& posteri*, *they*, and their *Issue*, to all *Generations*.

τ'μιον ὄνομα.

Jam. 2. 7.

Mic. 4. 5.

And now, (to bring home all that has been said on *this Head*, to our present *Circumstances*,) let us of the *present Age*, (as we have *any* of us, and I hope there is none here, but has a *value* proportionable for the excellent *Religion* we *profess*,) look with that serious *Concernedness* which becomes us, according to the import of *this Doctrine*; *upon* its *state* and *condition* in this Nation, (as *Janus* was fancied to do among the Ancient *Romans*,) *backward*, and *forward*; and improve that view accordingly.

1. *Backward*; so it offers us *occasion* to remember the *Dead*, in whose *stead* we are *Risen up* to fill *their places*, in the *Profession* of the *Reformed Christianity* which they *left us*. From whence 'tis a *Consideration* naturally consequent; How much cause we have to *thank God*, and his *Gracious Providence*, who put it into our Ancestors hearts to take care to *derive* to us so *pure* and *holy* a *Religion*, and so well setled, both by

by *Ecclesiastical* and *Civil Sanctions*, both in *Doctrine*, *Worship*, and *Discipline*, as may justly render us the envy of all *Christendom* besides. Also, that he hath so *ordered* the *times* and *places of our Habitation*, as to *entitle* us by *Descent* from them to all these *great Mercies*: For we are by our *Birth* and *Baptism*, in this *Church*, *entred into their labours*; and what cost them so many *Prayers*, *Tears*, and *bloody Persecutions* to *purchase*; we at an *easier rate* have hitherto *enjoyed*. And very *ungrateful* are we to God and them, if we do not highly value both them and it; and *keep that good thing which is committed to us* by them: If we, in *our Generation*, shall *corrupt* that *Religion*, or *weaken* those wholesome *Constitutions* and *Laws*, by which it is *settled* among us: which too many of late have been too *forward* to do.

2. *Forwards*; and that both towards the *remaining time*, *till this Generation shall be gathered to their Fathers*; and that, of our *immediate Successors*. And first as for

1. The *remaining duration* of our *present Age*, our Duty is, to *hold fast that which we have*, in this *Hour of Tentation*, *which is come upon all* the Christian *World*, to *try* us: *Keeping the word of God's patience*, and *continuing in the Faith*, and *enduring to the end*; after we have (with *holy David*,) *served in our own Age the will of God*, we may, when we *fall asleep* both be *sacred* in our *Persons*; and also leave behind us a *precious Name*, and *memorial* unto all *succeeding Generations*. Act. 13. 36.

2. And as to the *Generation* that is *to come after us*, it is true, that we have (in comfortable *Prospect*) the *Generality* of these Three *Nations baptized* into the *room* of

the *Dead*; ſo that our *places* are like enough to be filled, with *Nominal Chriſtians* in abundance, when we are laid in our *Graves*. But to conſider, under what *hazards* we are like to *leave* them as things now ſtand, hath ſomewhat of a *proſpect melancholy* enough; and which may *deſerve*, and *excite* our utmoſt *care*, to prevent, and ſecure them againſt *thoſe evils* which too viſibly threaten them.

One of which is from the *buſy* and *reſtleſs activity* of *Jeſuitical Incendiaries*; and their too much influence (though at preſent much curbed) upon all the *Romiſh Courts* in *Europe*; in purſuance of their declared *Deſign* of *rooting out* by Force and Arms, that which they call *the Northern Hereſy*, (that is, indeed, our *reformed Chriſtianity*,) out of the *Earth*, that the *Name of Proteſtant* may *no more be had in remembrance*: and we know, by ſad experience, how near they lately were amongſt us, to the accompliſhing their *cruel* and *bloody Intentions*, after the *patern* of our *Neighbour Kingdom*; where I need not tell you what *proof* they have made thereof.

Ezra 9. 8. It is true indeed, that *God hath, for a little ſpace ſhewed us the favour, to leave us a nail*, (as *Ezra*. 9. 8. ſays of *Iſrael* in his days) in his *holy place*: *a little lightning of our eyes, and a little reviving to ſet up the houſe of our God, and repair the ruins thereof*, (occaſioned by our long continued *diviſions* and *diſſentions*,) under the *Protection* and *Government* of Their *preſent Majeſties*: a Mercy, which one would think, none that has any true ſenſe of *Religion*, ſhould *undervalue*; ſeeing it is, under God, the greateſt *ſecurity* we can likely have; for the *perpetuity* of the *Goſpel* in its *purity* and *power*, in theſe *Nations*.

But

But yet, I must needs say, I cannot apprehend the *danger totally over*, when I consider farther the great *Numbers* among our selves that are (some through *dissatisfaction* at the *late Revolutions*; *others*, through a longing appetite after the *Garlick* and *Onyons* of *Egypt*; and *others*, out of a little present *uneasiness* under the *charges* our *circumstances necessitate* us to;) so far exasperated; that they are even willing to *join again* with the *men of their late abomination*, in a *confederacy*; to enable them by *fine force* to effect that which they could not do by all their *fine*, or rather *foul*, Devices.

And yet, one would think, that the *least* that could with reason be expected, from all *conscientious* and *considering* men, however they stand affected to the *present Government*, and though their *principles* will not permit them to assist the *Instruments* which God's Providence hath raised for (our *preservation*,) should be, that they would but be contented to set *themselves* in a quiet Posture, *to stand still, and see the salvation*, which the *Lord is working for us*: and seeing, in the *present Juncture*, he has *no need* of them to *fight on his side*, they should take heed of *fighting* for his *Enemies*, especially when the consequence thereof in all probability can be no other, than the bringing their *own Necks*, and those of *their Posterity* also, as well as *ours*, once more under that *Romish Yoak*; *which neither our Fathers nor we were able formerly to bear*. A *desperate Adventure* to be run by men that pretend to conscience, at any time: but most desperate, surely, at this time; which is, (in all humane probability,) the very *critical* moment, that must decisively *determine* either the *death*, or the *recovery* of the whole *Protestant Interest* in *Europe*,

*rope*, and that, *for ever*. So that if we, (like *Jeruſalem*,) *in this our day, ſee not the things that belong to our peace*, we may juſtly fear, they will be, for the *future, hid from our eyes*; becauſe we *knew not the time* of our *merciful viſitation*. For who, when that lofty *Nebuchadnezzar*, *whoſe hand* is now (like that of *Iſhmael*) *againſt every man, and every mans againſt him*; ſhall have accompliſhed his deſign; *removed all the bounds* of this *Weſtern World* to enlarge his own; *Robbed all their Treaſures*; *found as a Neſt forſaken, the riches of all people, and gathered them as one gathereth Eggs that are left*: who will there, (yea, who indeed can) there be, ſo much as to *move the wing, or open the mouth, or ſo much as peep* towards the leaſt *attempt* to *reſcue* us?

Luk. 19. 41, 42, 43.

Gen. 16. 12.

Iſ. 10. 13, 14.

Nor is the *proſpect* of our *Poſterity*, much more *comfortable*; when we conſider the unaptneſs of the *younger ſort* (the *ſpes gregis*) to *ſtand in the gap* againſt the attempts of ſuch *ſubtil Adverſaries*, upon their *Religion*, by *Argument*: Seeing the generality of them are ſo groſly *ignorant* as they are in the *Grounds* of the *Proteſtant Faith*, and yet withal, ſo fondly *conceited* of their knowledge as to ſcorn *Catechiſing* in them, that they might *underſtand* them. So, that 'tis to be doubted, they would, even in whole *ſhoals*, be *caught* in their *nets*, if ever that *Generation* ſhould obtain the liberty, without the controll of our *Penal Laws*, (and that they will ſurely, if they ever come in with that that ſilenceth all Laws, the *Sword* in their *hands*) to *ſet* them for us.

Conſidering alſo, what a looſe hold we have, of the *moſt* of them, who (*partly*, through *ſcruple*, *partly*, through *faction*, but *chiefly*, through *Atheiſtecal Princi-*

*Principles*, and monſtrous *profaneneſs*,) refuſe to *embody* themſelves with us, in the participation of the *Holy Communion* of the *Lord's Supper* (that Ordinance in which all *Chriſtians* antiently were conteſſerated, and made (as the *Apoſtle* ſaith) *one leaf, and one body:*) So that they are (like *ſcattered Soldiers* ſeparate from their *Troops*) eaſily to be *picked up*, by *every Party* that purſues them. 1 Cor. 10. 17.

And, reflecting (laſtly,) upon the juſt *cauſe* of *diſpleaſure* given to Almighty God, by ſuch neglect, if not *contempt* of his *ſacred Inſtitutions*; which may juſtly provoke him (as he threatens *Jeruſalem* in a like caſe) to *take away his Kingdom from* thoſe who ſo little value it; and *give it to a nation that will bring forth* better *fruits thereof*, than we hitherto have done. Mat. 21. 43.

I expect now, that all that hear me this day, ſhould (as the People to whom our *Saviour* denounced that ſad Judgment,) (in their hearts at leaſt,) ſay, *God forbid*; and hope, (yea, wiſh,) that herein, I prove a *falſe Prophet*. And I aſſure you, I am as ready to join in that *wiſh*, my ſelf, as any one preſent: Though withal, I muſt profeſs, my *hopes* cannot be ſo *ſanguine*, as ſome mens, herein are, except I could ſee thoſe *effectual courſes* taken among our ſelves, to *prevent* that *danger*, which mere *hopes* and *good wiſhes* are too weak to *encounter*. Luke. 20. 16.

Which, what they *are*, will fall under the *next Propoſition*: Which was this.

II. *That whoever are Baptized to maintain the ſucceſſion of the Chriſtian Church, ought to be well grounded in the belief of the ſpecial benefits and advantages that Chriſtianity contains in it; and well inſtructed in the way to attain them.* Prop. II.

For

For (in which *ſenſe* ſoever of the *two* before ſuggeſted, of the words [τί ποιήσουσιν,] we underſtand them,) it is apparently implied, that the Βαπτιζόμενοι, thoſe that are *Baptized for*, or *inſtead of the dead*, might, and ought to *enquire*, *what they are to do*, to make that *advantage* by the Chriſtian Faith they are *Baptized into*; which may ballance the *hazards* they run, by undertaking ſo *perillous* a *Profeſſion*: And 'tis as evident, that the *Apoſtle* takes a *great part* of the pains he beſtows upon the *opening* and *confirming* the *Doctrine* of the *Reſurrection*, for their *Inſtruction* therein.

And 'tis known, that the *Queſtions* anciently propounded to thoſe that were to be *Baptized*, related to the *fundamental Articles* of the *Chriſtian Faith*, and they were, (by all *Baptized* at years of diſcretion,) to be profeſſedly *owned*: Of which the *Reſurrection of the body*, and *life everlaſting* were *two*, which contained in few words, the main *hope of the Chriſtian calling*, *and the riches* of the *glory of the inheritance of Chriſt in the Saints*.

Epheſ. 1. 18.

And the *ſame Queſtions*, we have reaſon to *believe*, were asked of the *ſponſors* for thoſe that were *Baptized in infancy*, whenever that *practice began*, (which, ſeeing none can aſſign any *particular Age* wherein it firſt *entred* into the Church, we have reaſon to believe, is, as *Ancient* as that of the *Apoſtles themſelves*, ſeeing we find upon undoubted record, that they *Baptized whole houſholds* together; in all which 'tis unlikely, there were *no Infants*:) And the *Parents*, and other κατηχοῦντες or Teachers, (as they grew toward years of capacity,) *inſtructed* them in the *Principles* of the *Doctrine* of *Chriſt*, of which the *Apoſtles* catalogue tells us, that of the *Reſurrection* was *one*.

Luke 1. 1.

Heb. 6. 1.

They

They thus *brought them up in the nurture* and *admonition of the Lord*; acquainted them with the *Baptiſmal Covenant*, the *precious promiſes* ſealed to them therein together with the *Duty*, which was incumbent upon them, to entitle them to the *great benefits* which *Baptiſm ſo ſealed* to thoſe in *Infancy*, that rendred themſelves capable of them at *riper Age*. Ephes. 6. 4.

We therefore do very well, that we generally take care to tender our *Children* to *Baptiſm* in their *Infancy*; for by this *initiating Rite* of *Chriſt*'s own *appointment*, we *liſt* them in his *Family*, we put on them his *Livery*, and *dedicate* them to his *ſervice*. And herein, we take the courſe, which God himſelf took to perpetuate the *Jewiſh Religion*, in that *choſen Nation*, making their *children*, his *children*, and marking them (in their tend'reſt Age,) as thoſe that (in his own language, *Ezek.* 16. 20.) were *born to him*; as ſuch, by *Circumciſion*.

And 'tis of great uſe, certainly, thus to *anticipate* our childrens *election* of their own *Religion*, whilſt they are in our *power* to diſpoſe of; as knowing how great an *Argument* it uſually is, to ſway our *own choice*, in the *diſpoſal* of our ſelves, in any ſort, when we arrive *at years* of *election*, that our *Parents* have *predeſtined* us to ſome *one* way of *living*, *calling*, or *Profeſſion*, rather than any *other*, which is then offered to our *Election*.

But then, it is as neceſſary, withal, that we *train them up in the way wherein they ought to go*; ſhew them *what*, and on what *grounds*, they are to *believe*, and *do*, who are *Baptized into Chriſt*; even to *obſerve all things whatſoever he hath commanded*; and lay our injunctions upon them, as *faithful Abraham*, did on his Children Prov. 22. 6. Mat. 28. 20.

Gen. 18. 19. Children, to *keep the way of the Lord*: And then we may hope, that after we are *dead*, they will keep *alive* themſelves, whilſt they live, and when they alſo come to die, deliver the *Lamp* wich they have received at *our hands*, alive, yea, bright, and clear, to their *ſucceſſive Poſterity*, through all *Generations*.

But then, we muſt take heed, that we *deliver* it to them no otherwiſe than as we have *received it from the Lord*, and the *generality* of thoſe, that before us, have *died in him*. For the *Faith*, we are all *Baptized* into, ought to be underſtood only of *that*, which *all Chriſtians* have *owned* before us. For we are not *Baptized into the name* of *Paul*, or *Apollos*, or *Cephas*, much leſs that of his pretended *ſucceſſor*, but only into the *name of Chriſt*; into the *profeſſion* of that *Religion* which is *truly Catholick*, and has been the *Religion* of that *Church*, which is in our *Creed* known by that *name*. A truth, which even the *Romaniſts* ſeem tacitly to acknowledg, by one *remarkable practice* of theirs: to wit, that though *P. Pius.* 4th. and his *Council* of *Trent*, have made a *new Creed* for the *Adult*; containing all the *points* wherein they *differ* from us, and requiring them to be *believed*, as *neceſſary* to *Salvation*: Yet, they never dared to impoſe that novel *Faith* upon thoſe *Perſons* which they themſelves *Baptize*, as a *condition* of *Baptiſm*: but ſtill content themſelves with that which bears the *Name* of the *Apoſtles*, and contains the *abſtract* of all *Primitive Chriſtianity*.

Vid. Rituale Romanum Pauli V.

And this *practiſe*, (by the way) is an apparent *Confeſſion*, that (whatever they *talk*,) they do not indeed *believe* themſelves, that thoſe *ſupernumerary Articles* are really *de fide*, and of *neceſſity* to *Salvation*.

Seeing

Seeing their own publick form of Baptiſm admits ſuch Proſelytes into the *Church*, by *Baptiſm*, without them: It ſeems plain therefore, that (by conſequence) they cannot, (without a groſs *inconſiſtency* with *themſelves*,) exclude us from the *Catholick Church*, for not *believing* the Articles themſelves diſpenſe with, in thoſe which they make *Members* of it.

But, (to return from this ſhort digreſſion to our *main deſign*,) let us, who engage our *Poſterity* by *Baptiſm*, to fill up the *vacancies* made by *death* in the *Church* of *Chriſt*; take a proportionable care of their *Education*; ground them throughly in all true *Catholick Principles*, and *inure* them conſtantly to the practice of the *undoubted duties* of *Chriſtianity*, from their *very Infancy*: For we are told by God himſelf, that is the moſt probable way to keep them from *Apoſtacy*. *A child ſo trained up in the way he ſhould go, will not when old depart from it.* Prov. 22. 6.

But, eſpecially, let us not only by *verbal*, but alſo by *real inſtruction* (I mean, holy example, in *living* and *dying well*, confirm them in the *belief* of the *Rewards* and *Puniſhments* of the *world to come*; together with an *aſſurance*, that we do firmly *believe* them our ſelves. For, (as my *third obſervation* tells you,)

*Prop.* III. The *rational aſſurance which ſucceeding Chriſtians have of their Predeceſſors intereſt in a future Reſurrection to a bleſſed immortality, conduceth much to the confirmation of them in the belief and practice of Chriſtianity.*

For the *Apoſtle's Argument* in the *Text*, is plainly founded upon this *ſuppoſition*, that *thoſe that are baptized for the dead*, would be apt to *waver*, (as thoſe that were at a loſs *what to do*;) except they were *rationally aſſured*, that thoſe in whoſe places they *ſucceed*, ſhould

*riſe again*, to that *bleſſed immortality* which in this *Chapter* he doth ſo induſtriouſly *aſſert*, and *illuſtrate*. And (by conſequence) intimates, that the *belief* hereof would contribute much to their *ſettlement*. Wherein he makes uſe of a motive, which is, (in its due place) ſo rational in it ſelf, and ſo agreeable to humanity to be influenced by: That it hath always and in all Ages of the world, been highly prevalent with thoſe of all *Religions*: Men every where having been concerned for their *ſeveral* ways of Worſhip, according to the *perſuaſions* they had imbibed, (whether true, or falſe,) of the *happy future ſtate* of ſome at leaſt, that had been *founders*, or *eminent Profeſſors* of them.

For though indeed, it be but a weak Argument, *alone*, for any man to *chuſe* a *Religion* upon; that his *Forefathers lived and died in it*, and he has ſuch, and ſuch *Reaſons* which prevail with him to think them tranſlated to an *happy eſtate* in *another world*: (a fallacy wherewith all the *Romaniſts* a while ſince fixed divers of this Nation that were wavering, to their *Communion*, and prejudic'd them, againſt the *Reformation*:) Yet it may be an *inducement* of great force to be uſed *together* with, and in *ſubordination* to, thoſe other grounds and motives, which upon diligent inquiry into the nature of any Religion, do *principally* ſway his *Election*; that he hath as good evidence, as matters of that ſort will bear, of the *felicity of thoſe*, (at leaſt *ſome* of thoſe) who have *died* in it.

Wherefore, God himſelf, knowing how much *Inſtances* and *Examples* tending to our rational ſatisfaction in this particular, are wont to influence the generality of mankind, (as I but now told you:) hath in *all Ages* of the world, (more or leſs,) condeſcended

to

to recommend his true *Religion* to men, by ſome *indubitable atteſtations* concerning the *Eternal bleſſedneſs* of divers Perſons, who have eminently *profeſſed* it, *lived* as great *Examples*, in conformity to it, or *dyed* as *Champions* for it.

Thus in the *old world*, before the deluge, he dealt with *Enoch*; whom, having *walked with God* above Three hundred Years, (that is, been an *eminently good and holy man* for ſo long time on Earth,) God took (as ſays *Moſes*) *Gen.* 5. 24. *Tranſlated*, (*i. e.* to an happy eſtate in another world) *without ſeeing of Death*, (ſays the Apoſtle) *Heb.* 11. 5. having *before his tranſlation* atteſted, by ſome Divine Teſtimony or other, *that he pleaſed God*: and that Teſtimony ſuch, (as in the *Verſe* following it is expreſt,) as might give grounds of *belief* to mankind, not only *that there is a God, but alſo that there is ſuch a God*, as is a *rewarder of them that diligently ſeek him*, as *Enoch* had done.

I will not poſitively aſſert, that he dealt in the ſame manner with *Melchiſedek* afterward; but it may (I think,) deſerve our conſideration whether that *Phraſe* of the *Apoſtle* concerning him, that he was *one that had no end of life*, Heb. 7. 3. may not admit of a like Interpretation with that of *Enoch* not ſeeing of *death* before mentioned.

But ſure I am, that in reference to *Abraham*, *Iſaac*, and *Jacob*, God's known owning them in a ſpecial manner whilſt they lived, gave all the *Jewiſh* Nation ſuch an aſſurance of their *felicity* after *death*, as yielded our Saviour the occaſion of mentioning it as a thing generally believed, deſcribing that felicity too which good and holy men of all Countries in the world ſhall enjoy in Heaven, by the Periphraſis of *ſitting with*

*them in the Kingdom of God*, Math. 8. 11. The *ground* of which *aſſurance*, God himſelf farther ſtrengthned, when he owned himſelf to *Moſes* to be *their God*, ſo many years after their *Deaths*. Which atteſtation of his, included not only the *bleſſedneſs* of their *ſeparated ſouls*; but alſo the certainty of the *future Reſurrection* of their *Bodies*; and was certainly ſo underſtood, by thoſe before whom our *Saviour* quoted that *Text* for proof thereof. For otherwiſe that *Argument* he draws from *that Text*, had been too weak to *ſilence* the cavilling *Sadduces*, as St. *Matthew* ſays it did, *Mat.* 22. 34. nor would the *Scribes*, (the moſt critical Text-men among the *Jews*) have approved his arguing in theſe terms. *Maſter thou haſt well ſaid*, as St. *Luke* tells us, *Chap.* 20. 39.

The many atteſtations which God gave to *Moſes* as his *faithful Servant* whiles he *lived*; and his ſending an *Archangel* (as St. *Jude* intimates) to *interr* his *Body*, when *Dead*, in a *place unknown* to *men*, (and probably, to the *Devil* himſelf, which might be the ground of that *Contention* that *Apoſtle* ſpeaks of, betwixt them;) gave the *Jews* a *like aſſurance* of his *happy end*: as alſo did God's taking up *Elijah* in a *fiery Chariot*, give them an ocular Demonſtration of his removal to an *eſtate of bleſſedneſs* without *dying*. 2 *Kings* 2. 11.

Jude 9: Deut. 34. 6.

Theſe great *Inſtances*, to the end before mentioned, were given by God to Mankind under the *Natural*, *Patriarchal*, and *Jewiſh Religions*.

But becauſe ſuch, before the *Publication* of the *Goſpel* in the World, were but rare: therefore our Saviour is ſaid, (partly, in this reſpect,) to have *brought life*

*life and immortality to light*, 2 Tim. 1. 10. which comparatively to the *light* they were ſhewn in under the *Evangelical Adminiſtration*, had in a great meaſure, till then, layen in the Dark.

For our Saviour Chriſt did not only *promiſe eternal Life* to his Followers, from God, with the Teſtimony of a very great variety of *Miracles*: but alſo gave them, and all to whom his Goſpel was to be preached, from them, an unqueſtionable *inſtance* thereof, in his own Perſon *raiſed from the dead*, and viſibly *received up unto the Glory*; of which he had before given to ſome of them a *repreſentation*, in his *transfiguration* upon the *holy Mount*, Luk. 9. 28: and withal, aſſured his *Diſciples*, when he was about to *depart* from them into it, that in thoſe bleſſed *Manſions* he was going to, he would *prepare a place for them*, Joh. 14. 2. as their *Forerunner*; and would again *come thence to receive them*, and conduct them thither; that *where he was, they might be alſo*; and that, in the high Dignity of being even his *Aſſeſſors* in the *Regeneration*, for ſo he calls the *Reſurrection*, *Math.* 19. 28. And the ſame *Felicity* (as it was *exemplified* in his *own Perſon*,) he alſo faithfully *promiſeth* to all thoſe that ſhould in any Age *believe in him through their word*. John 17. 2. but eſpecially, to thoſe that *ſuffer with him*, that is in *conformity* to him, and for his *cauſe*, 2 *Tim.* 2. and for their greater *encouragement* to believe theſe promiſes, took care to *repreſent* to St. *John* the *numerous Hoſt* of preceeding *Confeſſors*, and *Martyrs*, *a multitude which none could number*, in their *glorious Robes* of *Triumph*, *Rev.* 7. 14, 15. and cauſed the ſame holy Apoſtle to enter it for an holy *Record*, by *Writing*, as a thing in his hearing proclaimed from *Heaven*, Heb. 6. 20.

*Heaven*, concerning all others that *die in him*, that they were from thenceforth *bleſſed*, *Rev.* 14. 13.

Upon all which aſſurances, ſo exemplified, 'tis no wonder, if ſuch multitudes as we read of, crouded into the Church to be *baptized*, ὑπὲρ νεκρῶν *in the room of the deceaſed Martyrs*, even in the midſt of thoſe *Perſecutions* and *Deaths*, accompanied with the *cruelleſt Circumſtances* which attended the *firſt Plantation* of *Chriſtianity* for ſome hundreds of Years: Of whom many *offered* themſelves, when *unſought* for, even to be *baptized* with that *baptiſm* of *Blood*, with which our Saviour (according as himſelf expreſſeth it, was *baptized*: that they ſucceſſively *ran with patience the race of* Martyrdom that was *ſet before them*: ſeeing they had not only the *Lord Jeſus*, (both in his humiliation and exaltation) but alſo, ſo thick a νέφος μαρτύρων, or *cloud of Witneſſes*, or holy *Martyrs* for their encouragement, *ſet before them too*. And *were therefore not wearied, nor fainted in their minds.*

Math. 20. 22.

Heb. 12. 1, 2, 3, 4.

No wonder, that (according to the advice of the ſame *Apoſtle*, *Heb.* 6. 12,) *they followed* them, *who*, they were aſſured, *through Faith and Patience already inherited the promiſes*: and embraced and maintained the *Faith of thoſe guides that had ſpoken to them the word of God*, (*i. e.* ſet before them the *glorious Promiſes* of the Goſpel,) as men that *conſidered again* and *again*, the *glorious end of their converſation*; and being aſſured, that *Jeſus Chriſt is the ſame* faithful Rewarder of his faithful Servants, both *yeſterday*, *to day*, *and forever*,: *i. e.* in all time *paſt*, *preſent*, *and to come*: and by conſequence, if they followed their holy Predeceſſors *ſteps*, he would bring them alſo to the ſame *end*, to which they had happily arrived.

ἀναθεωροῦντες Heb. 13. 7.

v. 8.

And

And the *same Use*, (Beloved,) we ought all to make, of the *same Consideration*. We are, generally, Βαπτιζόμενοι ὑπὲρ νεκρῶν, *listed* into *Christ's Troops* in the *rooms* of our deceased *Christian Ancestors*; very many of whom, have not only *professed*, but also greatly *credited* the *Reformed Christianity* of these Nations, both with Learned *Pens*, and Holy *Lives*, and Comfortable *Deaths*: and of whom we no way doubt, but that they are, (though without *Romish Canonization*,) Glorious *Saints* in the *Kingdom of Heaven*: as having lived and died with those *Characters*, which the Scripture gives of those, who (by the Attestation of the Holy Spirit therein) have in all Ages of the World, gone thither before them.

And I should think the wish of *Balaam*, on such an occasion, should be natural to all mankind; That they *may dye the death of the righteous, gone before them, and that their latter end may be like theirs*: for the *Wish* (tho a bad man's) is good; provided, that it be accompanied with an *industrious* use of the *means* by which it is to be effected.

But surely those do not take the *way* to it, that *live too much like him, going astray, and loving the wages of unrighteousness*, (as St. *Peter* says of him, he did, 2 *Pet.* 2. 15.) and yet (with him) hoping that God will indulge them in those *practises* in which, contrary to his *declared Will*, they allow themselves, so as to *fulfil the desires of the flesh, and of the mind*, and like *brute* 1 Pet. 4. 3, 4
*beasts*, walk in all manner of *lasciviousness*, *excess of wine*, and *riots* of all sorts, reproaching withal, and *speaking evil of those that will not run with them* in the same race of *extravagant debaucheries*. Such persons certainly, must expect to *part companies* with them at *death*;

*death*, whoſe *Examples* they refuſed to *live* by: and it will be one of the *greateſt aggravations* of their *calamity* for ever, which our Saviour threatens the *degenerous* Luke 13. 28. *Jews* withal, that they ſhall ſee their *pious Anceſtors in the Kingdom of God, and find themſelves thruſt out.*

Let us, therefore, who *wiſh*, and *hope* to *ſit down with them* in that *Kingdom* hereafter, follow the *track* of their *ſteps* here; and then we may warrantably expect, that at the *Reſurrection of the juſt*, we ſhall *partake* with them in all thoſe *happy circumſtances* in which they ſhall then, in conjunction with all holy men of all ages, for ever be.

This, the being *baptized for our dead Predeceſſors* in the *general Profeſſion of Chriſtianity* (according to the *larger ſenſe* of my *Text*,) calls for, from us all. But, conſidering what a *thick cloud* of thoſe our *Predeceſſors*, in this very nation, were alſo *Confeſſors*, and *Martyrs* for our holy Religion, in which they died; and of whom, I think I may ſay, that in holy *Courage* and *Reſolution* to *dye*, and encouraging *comfortable circumſtances* in the *manner* of their *dying*, they were not inferior to the moſt *Primitive Martyrs*: It will not be amiſs, in the *cloſe* of this *Diſcourſe*, farther to tell you; that it is not impoſſible ſome of us may alſo be called to thoſe *Trials*, wherein we may in thoſe particulars too, which relate to ſuffering, ſtand in need of ſetting before us their *Examples*.

I am ſure, it was *no long time ſince*, that the moſt of us had before us, (in humane probability,) no other *Proſpect*, than that, of *ſucceeding* them in their *Chains*, their *Racks* and *Tortures*, and *cruel Executions*: And ſurely we had done ſo before this time, but that God by an unexpected Providence, raiſed us up a

*Deli-*

*Deliverer*, who, (to his *own* irreparable *hazard*, if he had *miscarried* in the Attempt,) has yet saved us, *all, beyond our hopes*, and *many* of us even *against our wills*, from the *hands of those that hated us*: and hitherto respited us from the *Fiery Trial*. By which, if there be any, who, being prepared for it themselves, may think it an injury done them, that they are thereby defeated of an opportunity of *witnessing* to the *Truth* of that *Doctrine of Allegiance* and *Passive Obedience*, which *beyond others* they have *contended* for, by a signally *Loyal Martyrdom*: yet one would think they might without difficulty be prevailed withal, *to forgive him this wrong*: as considering, that to those many others who were not so well disposed for *present suffering* as they, ('tis to be hoped,) were, it was certainly a very seasonable kindness, to procure them such a reprieve from it, as might give them a larger time to provide for it: and that they themselves, though hindered from being *Martyrs actu*, yet, (being such, *voto*, in a ready disposition to have been so, if God had offered them the *opportunity*,) are endangered to lose nothing of the *weight* of their *Crown*, from that good God, who *accepts* the *will*, (where men *can* do *no more* than will) for the *deed*, and *rewards* it accordingly. 1 Cor. 12. 23.

However, I think, I may presume to *predict*, that our *Posterity* will hardly be of their mind, if the success of the present Agitations in all *Europe* fall not much beneath expectation: for they will then find themselves *secured* in the peaceable *Possession* of their *Holy Religion*, and all their other *dearest Enjoyments*, which surely they will value the more, because recovered from so desperate an hazard; and in the grateful Sense thereof, rise up to *call him blessed* (whatever we

think of him) *who hath wrought so great a Deliverance* for our *Israel*, at so needful a Season.

But yet, I would not have any of us to look upon our selves, as so far secured from all *Danger*; that we may say (with *Agag*) *surely the bitterness of Death* is (totally) *past*, as being taught by *Experience*, not many weeks since, how unexpectedly new occasions of just fear may return upon us; such as none but an All-seeing *Eye* could *foresee*, and no *Hand* but an *Omnipotent* one could deliver us from.

Which occasionally *minds me*, and calls on me to *mind you*, how much we all are obliged to a grateful acknowledgment of the mercy of that Divine Providence, which, when we were almost surprised at unawares with a *dreadful Invasion* from those, who, (having been bred to the practice of such Barbarities in our Neighbour Nations,) would (in pursuance of the *Principles* of their *blind Devotion*,) have thought it a meritorious Service to God to have exercised the same upon us: hath *broken that design*, ('tis to be hoped, for some years, at least,) by *breaking their Ships* (as those of *Tarshish* in the *Psalmist*;) and that in the same manner too, wherein that *Text* expresseth it, *with an East Wind*: and given them cause to *howl*, *because their strength is laid waste*.

Psal. 48. 7.

Isa. 23. 14.

A *Providence*, by which we are indeed for the present, *safe*: but yet ought not to be tempted thereby, to be *secure*. It is wisdom, to prepare for the *worst* that *may come*, though it never *do come*: and to *arm our selves*, (as St. *Peter*, in this very case of being called *to suffer*) adviseth,) *with the same mind* with the holy *Martyrs* who have gone to Heaven in a *Fiery-Chariot*, (the Flames, I mean wherein they suffered) *before us*:

as

as being assured, that God (in answer to that *devout Petition* which in our *Liturgy* we offer to him with relation to them) will, if we *follow their Examples make us partakers with them of his Heavenly Kingdom.*

But if (to draw to a conclusion,) by God's tender and indulgent Providence continuing to watch over us for our Protection, all those *Fears* with which we dread the *Oppressor-general* of all *Europe*, shall in the Issue be proved *vain*, and we of this Generation shall (after all these dangers,) be permitted to *die in our Nests*, and be *gathered to our Graves in Peace*: We ought nevertheless to make it our great care, that by living holily, we may *die comfortably*, and *finish our course with that Joy* and *Consolation in the* Lord, which may justly give those that are *baptized* to fill *our rooms*, encouragement to *follow our Examples*, with a well grounded Assurance, that in so doing, they shall at the last, enjoy with us, all the consummate *Happiness* of a *blessed Resurrection.* Which *God grant* us all for his sake, who *is the Resurrection, and the Life*; and who hath by our *Baptism, begotten us again to a lively hope of ours, by his own Resurrection from the dead.* Amen.

FINIS.